UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

New Directions for Unitarians - - - - - - - - *Edward H. Redman*

Brotherhood, Yes—Even If It Hurts - - - - - - - - *Jacob J. Weinstein*

Civilization's Divided House - - - - - - - - - *Stanton A. Coblentz*

Regional Americanism and Religion - - - - - - - - *John Malick*

Mariano Iberico: Peruvian Cosmic Mystic - - - - - - - - *John H. Hershey*

Myth and Life Values - - - *B. Baum*

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CURTIS W. REESE, *Editor*

Contributors

B. Baum: Professor, State University of Iowa, Iowa City, Iowa.

Stanton A. Coblentz: Well-known journalist and author.

C. A. Hawley: Head of the Department of English Literature, Ottawa University, Ottawa, Kansas.

John H. Hershey: Formerly, minister of the First Congregational Society, Unitarian, West Bridgewater, Massachusetts.

John Malick: Formerly, minister of Unitarian churches in Cincinnati, Ohio, and Duluth, Minnesota.

Jack Mendelsohn, Jr.: Minister of The Church of the Christian Union (Unitarian), Rockford, Illinois.

Edward H. Redman: Minister of The First Unitarian Church of Ann Arbor, Michigan.

Jacob J. Weinstein: Rabbi of K. A. M. Temple, Chicago, Illinois.

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The Field

"The world is my country, to do good is my Religion."

Lake Geneva Summer Assembly
August 20-27, 1950
College Camp, Wisconsin

Program

ADULT GROUP

Monday through Saturday:

8:45-9:45 a. m.—Morning Lecture
Dr. James Luther Adams
Subject: Protestantism, Catholicism and the Struggle for Power.

9:45-10:00 a. m. — General Assembly

10:00-10:50 a. m.—Courses
1. Rethinking Christianity — Dr. Jacob Trapp
2. Teaching Primary-Age Children — Mrs. Jack Mendelson, Jr.
3. Drama of Ancient Israel—Mrs. B. A. McClellan

10:00-11:50 a. m.—Course
Group Techniques and Churchmanship — Mr. Malcolm Knowles

11:00-11:50 a. m.—Courses
1. Aims and Purposes of Religious Education in a Liberal Church — Mrs. B. A. McClellan
2. Seminar in Church School Administration — Mr. Ernest Kuebler

1:15-2:45 p. m.—General Alliance Seminar and Workshop
Mrs. Ralph G. Hicks, Director

YOUTH GROUP

Monday through Saturday:

8:45-9:00 a. m.—General Assembly

9:00-11:00 a. m.—Discussion Groups
1. High School Group Problems—Arnold Westwood
2. Seminar in Religious Techniques—Max Gaebler
3. News and Publicity—Nancy Jack
4. Inside Unitarianism—Ernest Kuebler
5. Political Action—Aron Gilmartin

11:00-12:00 noon: Swimming and sports

1:15-2:45 p. m.—Workshops
1. College Group Problems—Arnold Westwood
2. Human Relations—Malcolm Knowles
3. Newspaper — "Geneva Advance"—Nancy Jack
4. Religious Techniques—Max Gaebler
5. Recreation — Mrs. K. Casson and Pauline Daly

EVENING EVENTS

Sunday, August 20—Camp Mixer
Monday, August 21—Lecture
Tuesday, August 22—Picnic and boat ride
Wednesday, August 23—Movies
Thursday, August 24—Panel on denominational affairs
Friday, August 25—Musicale
Saturday, August 26—Family square dance

Sunday, August 27—Morning Service: Dr. Leslie T. Pennington.

UNITY

Volume CXXXVI JULY-AUGUST, 1950 No. 3

EDITORIAL

The Unitarian Summer Assembly at Lake Geneva has become one of the outstanding events of the year. Back in the mid-twenties the Young People's Religious Union began Summer Assemblies at Abraham Lincoln Centre Camp on Clear Lake, near Milton Junction, Wisconsin. When the Assembly outgrew the facilities of this camp, the young people moved to the Dunes to a camp maintained by the First Congregational Church of Chicago. Later, a Religious Education Institute was established by the Department of Religious Education of the American Unitarian Association at Turkey Run, Indiana. Under the leadership of Lon Call, while Secretary of the Western Unitarian Conference, the Dunes and the Turkey Run Assemblies were brought together and expanded, with their sessions held at Conference Point on Lake Geneva in Wisconsin. More recently the Assembly was moved to College Camp on Lake Geneva. Thus without a break from the mid-twenties until now a Midwest Summer Assembly has grown from a registration of some forty at the Lincoln Centre Camp to four and five hundred at College Camp. The Western Unitarian Conference can take special pride in this development. The original Assembly was organized by the Secretary of the Western Unitarian Conference and the officers of the Young People's Religious Union. The merger and removal to Lake Geneva was led by the Secretary of the Conference. The Deanship of the markedly successful Assembly at College Camp is ably held by the present Secretary of the Conference. There have been small subsidies by the Western Unitarian Conference and the various national organizations, but the Lake Geneva Summer Assembly is largely self-supporting. The programs have covered a wide variety of subjects, of discussion leaders, and of lecturers. The facilities at College Camp are excellent. One could hardly think of a better combination of vacation and education. The 1950 Assembly meets August 20-27. Programs are arranged to meet the interests of persons from seven to seventy and over. All indications are that the 1950 Assembly will be the largest yet held. Persons planning to attend would be well advised to register early and be sure of accommodations. Rest and play, good food and mental stimulus are available at reasonable costs. Personal contacts and friendships made are beyond valuation.

Curtis W. Reese.

New Directions for Unitarians

EDWARD H. REDMAN

One of the most thrilling experiences which our Ann Arbor Unitarian congregation ever shared came to us late in the month of February, when we were visited by a distinguished Unitarian from Tokyo, Japan. I believe that it was an experience having significance for our Unitarian faith not for a single evening only but rather an experience which will come to be seen as having great historical consequences when the annals of world-wide Unitarianism are compiled by our future historians.

To claim so much for a single evening in the life of a small congregation may seem extravagant, and yet I think it is much too easy for us to underestimate the real significance of our deliberations together when we submit to the widespread longing for the strengths of popularity and mass support. As a matter of fact the ingredients of our meeting together on that occasion, which in retrospect seems so great, were all too discouragingly modest. At the outset it promised to be just one more monthly dinner gathering of Unitarians in the midst of a strenuously full calendar of University events, and the responses to the announcement of the meeting had been so slender that the planning committee had been sorely tempted to cancel it completely. Only against the better judgment of our committee did we go ahead with the plans, and the result was an evening which all of us will remember for many years to come.

Before I go on to mention the reasons for the high significance of our evening with Professor Hideo Kishimoto from the University of Tokyo and the Unitarian Church of Tokyo, Japan, I should like to bring to your attention some perspectives on Unitarian world-history of the past seventy-five years. It seems to me that our meeting with Professor Kishimoto marks the beginnings of a reëstablishment in fact of a relationship between American Unitarianism and the religions of the world, a relationship which really existed in the latter part of the nineteenth century, then fell into decline. That relationship was our dearest possession as Unitarians, and we honored it in memory as our stated ideal throughout the intervening years, in spite of the fact that it had to all intents and purposes been lost. It was a relationship which had begun with world-wide responsiveness to the writings of William Ellery Channing, and then it had been powerfully extended through the efforts, the contacts, the sympathies, and the writings of my great predecessor in the ministry of the Ann Arbor church, Dr. Jabez T. Sunderland. As a Unitarian ideal I find that relationship described in the statement prepared last summer at Star Island by a group of Unitarian ministers under the leadership of Dr. Dilworth Lupton of Waltham, Mass. In that statement it takes this form:

> We believe in universal religion which is greater than any of its present organized expressions at their best, greater than Hinduism, Judaism, or Christianity. We believe in a universal church where theists, humanists, Christians, Jews and all religious truth-seekers may come together, each contributing to the common enrichment of their church. We believe in the development of this universal religion in order to break down today's tensions and so forward the sense of world community so desperately needed. . . .

This, I repeat, has stood amongst us as a commanding ideal, through the changes and vicissitudes of the past half century during which time the ideal became founded more and more in the memory of happier days and less and less upon real vital possibilities. Nevertheless, ever since the days when the sermons of Dr. Sunderland could circulate from out of the Ann Arbor church to reach into the remote hills of Northern India and bring about in that remote region the formation of fifteen indigenous, native, Unitarian churches, Unitarian imaginations have been stirred by the prospect of a glorious day to come. On that day, it has been believed confidently amongst us, congregations would emerge from every little hamlet on the face of the earth, dedicated, on the basis of indigenous cultural and traditional foundations, to a rational and ethical way of life.

Perhaps the crowning achievement of religious Liberalism in the nineteenth century, the full high tide in the broadest sympathy and understanding amongst the leading exponents of the overwhelming preponderance of the world's religions, was the assemblage of a World Parliament of Religions at the Chicago Exposition of 1893. It marked the fulfillment of a twenty-year-long dream of the Free Religious Association, that vigorous subdivision of Unitarian zealots with hearts aflame for the realization of the widest possible fellowship and the greatest conceivable extension of sympathy and understanding. Those were wonderful days, free from the tensions and cleavages which were soon to eclipse liberal humanitarianism under the gloom and tragedy of world upheaval and strife. It is small wonder that many Liberals, especially those of the senior generation, have wished to live out their lives in the dream that nineteenth century conditions, values, goals, objectives, hopes, and aspirations might still endure unchallenged. It is plain that those hopes and aspirations were wonderful enough in their own right, and it is remarkable that there could be even so brief a moment when they were almost realized; with what nostalgia one rereads the lectures, addresses, and proceedings of that great Parliament of Religions, expressing the wish that those great moments could have been perpetuated forever. But that was not to be. Not only were the forces of history antithetical, but the philosophical foundations for the movement itself, however noble and beneficial they seemed at the time, were soon to be found inadequate in a more highly organized scientific age.

In the decades which followed the glorious accomplishments of nineteenth century Liberalism became only noble memories. Perhaps it is rash and unrealistic to believe that the ebb tide has halted. Perhaps it is merely wishful and poetic to believe that soon the wholesome sea brine of reconstituted Liberal religion will come surging in across the flats to purify the muck and slime, and flood the wreckage and the rot which have been laid bare in the world during these past five decades. Still, however rash, I believe with all my heart and soul that such is the case.

I have long felt this confidence in the eventual destiny of Unitarianism to regain for itself the aura and the promise which it possessed in the days of James

Freeman Clark, Jabez T. and Eliza Reed Sunderland, Jenkin Lloyd Jones, James Martineau, Edward Everett Hale, and a host of those latter-day worthies of our faith whose energies built and sustained the positive sentiments which manifested themselves in that World Parliament of Religions. But this rash, unrealistic, wishful, and poetic belief and confidence, however important they might be to myself and to other Unitarians, could not be forever nourished on reminiscences of past glories. They needed to be strengthened by concrete assurances in the present time that our faith might soon become again, and for a longer stretch of history, what it managed to be so fleetingly in days gone by.

The significance of Professor Kishimoto's visit with us in Ann Arbor lies in the fact that it could provide us with those very concrete assurances which we have so desperately needed, and I shall now proceed to tell you why.

The first factor of assurance was contained in Professor Kishimoto's story of the little Japanese Unitarian movement, and the close parallelism between its inner history and that of our own group. The Japanese Unitarians had been few in numbers, yet mighty in their influence, during the same period of transcendence for Unitarianism in the late decades of the nineteenth century in our own country. Professor Kishimoto had been reared in that movement, and he had seen a tiny congregation, never numbering more than two hundred staunch adherents, send forth from its own ranks to serve the nation not less than three persons to the Imperial Cabinet and seven to the Diet. These stood amongst the leaders of the liberalization and democratization of the Empire. But soon the process of westernization in a technological, militaristic, and nationalistic way began in earnest. Liberalism fell into decline; its philosophy was unequal to the task of claiming the devotion of leaders and intellectuals in any dynamic way during the mad haste to capture markets, to widen the boundaries of empire, to carve out a national destiny. Religious Liberals, like Professor Kishimoto himself, sought an individual philosophy for themselves, a faith to sustain them in their solitude, which would be adequate to the new intellectual requirements of a scientific era, and at the same time be sufficient, as a personal faith, to preserve a sense of liberal values in the face of a rising traditionalism put to the service of a totalitarian state. I am much interested in the fact that the content of that personal philosophy which had the strength to survive the demands of the state, the tragic madness of a world bent on its self-destruction, the intellectual upheavals caused by the scientific refutation of the claims of historical religions, was a content closely akin to that democratic and scientific Humanism which has claimed the devotion of large numbers of thoughtful and sophisticated people in America.

What Professor Kishimoto and his friends did not realize in the years of their isolation from American currents of thought was the fact that slowly and surely a faith like their own had been permeating the outlook of Unitarians in America. The message that this was the case was brought to Professor Kishimoto in Tokyo after the war ended by my friend and schoolmate, Rev. John Nichols Booth of Belmont, Mass. It was a most welcome message, indeed. The knowledge that the mature faith, to which they, as erstwhile Unitarians in Japan, had come in their isolation, was in tune with the outlook of Unitarians elsewhere, brought unimaginable joy to Professor Kishimoto's heart. Far from being alone and isolated from the movement of his youth, his positive faith could stand in harmony with that of the church across the seas, and he could be assured of finding a welcome place within its fellowship once again.

However important that discovery was for Professor Kishimoto and his friends, it has more significance than the mere reinstatement of Unitarianism in Japan to the status of a vigorous movement having far-reaching implications for the religious, political, and intellectual life of Japan.

The fact is that American Unitarians need the contribution which Japanese Unitarians can make to our faith. It was the awareness of this fact, which came to us during our meeting with Professor Kishimoto, that gives a second reason for regarding that evening as unusually important.

In explaining why we need the contribution which the Japanese Unitarians can make to our faith, I must refer once again to that statement of position on Unitarianism and the goal of a universal religion prepared at Star Island last summer. You will recall that it was a statement in which Unitarians are urged to think of themselves as seeking a religion more universal than Christianity, or any of the other historical faiths.

Now it is quite apparent that a desire to find a religious expression that is to be broader, more universal, more high-minded than Christianity makes very little sense when one lives in a Christian community. That is to say, none of us has any real choice in the matter. Whatever enlightenment Unitarian thought and action may possess in America, it is an enlightenment which can be explained and achieved wholly within the framework of Christianity. There are no ethical positions, and probably no theological or philosophical ones, however extreme they may appear from a strictly orthodox viewpoint, which cannot be found sustained and supported in the very name of Christianity by at least some ardently professing Christians. Try as hard as we may to distinguish ourselves from all other Christians, the outcome of our efforts proves in the end to be just one more contribution to Christian thought and action, a little in advance of the times perhaps, but sooner or later acceptable to the main body of Christians.

Then there is the further problem we have in our environment which contributes to this universality of Christianity within our culture. Apart from the example of the Jewish community, and the scattering of Moslems, Hindus, Buddhists, and lesser sects within our great cities, there is no possibility of any serious challenge to the claims of Christian apologists to the effect that Christianity is a faith broad enough and universal enough to include every position which any American Unitarian, so far forth as he is both Western European in his cultural roots, and Unitarian in his avowed faith, however broadly or narrowly one may choose to define these times, might conceivably take. The Christian culture, the Christian tradition, the Christian ethic, and the Christian way of life permeate our lives however much we may seek to rise above their influence.

This circumstance makes it almost nonsensical to speak of trying to achieve a religion more universal than Christianity. And the fact that it is so difficult

to explain the possibility of such a universal religion has doubtless given plausibility to the objections made by those Unitarians, especially in New England, who want to be known as Unitarian Christians. Nevertheless, there are other Unitarians in all parts of the country—and I suspect, on the basis of the first returns from a survey of opinion amongst Unitarian students at the University of Michigan, this is true of most Unitarians now from all parts of the country—who actually feel very deeply the need for identifying themselves with a world movement in religion, which, however Christian it may appear to be on the American scene, will nevertheless operate just as well as a universalization of Hinduism amongst Hindus, a universalization of Buddhism amongst Buddhists, a universalization of Islam within Islam, and so on.

However deeply we may feel the need for thinking of our faith in this way, the realization of that goal is denied to us. It can only be an abstract ideal and not a positive reality so long as our lives are lived and our beliefs are fashioned within the confines of our all-pervasive Christian culture.

Of course abstract ideals are nice to have, and they make the very best kind of springboard for rewarding debates amongst Unitarians who thrive on theoretical arguments. But most of us need something more concrete than that for the guidance of our lives and the direction of our aspirations. It is well enough to talk about the ideal of letting Unitarianism strive to become a universal religion, but it is very much better to see just how that might be possible. Indeed it is better still to see what contribution a universal religion might actually prove itself able to make for the improvement of the conditions of life on our planet, once there ever was a tangible example of such a religion in actual existence.

Summing up it amounts to this: Unitarians want to achieve a more universal religion. They want to go beyond Christianity, but Christianity itself goes about as far as one can go in the Western world. To want to go further is to put one's trust in a vain hope and a vague abstraction, unless some means can be found for demonstrating concretely what a universal religion might be like and showing us its consequences.

So we come back to Professor Kishimoto's visit and its relevance to this very problem. Talking together in Ann Arbor, we came to realize that the Japanese Unitarians are uniquely situated to make this concrete demonstration of our abstract ideal of a universal religion. And Professor Kishimoto, himself, by virtue of his professional training as a social psychologist engaged in the scientific study of the phenomena of religion, is peculiarly well-qualified to observe and to measure the extent to which the ideal of a universal religion can be realized, and to report its consequences. In other words, the Japanese Unitarian movement can be for us an experimental laboratory for testing out our theory that it is possible to have a more universal religion than any of the historical religions have actually been in the world. And more than this, the Japanese Unitarian movement, as a laboratory, can reveal to us whether or not such a universal religion can be better in its effects than any religion which humanity has known before! If the experiment proves a success, and it can be repeated elsewhere, then our desire for a more universal religion will be justified on sound scientific grounds. Our abstract ideal will have been made concrete. And if the experiment should happen to fail, we may find ourselves more content to walk familiarly in the older pathways which have been trod before.

If some wonder why Japanese Unitarianism is in so highly favored a position to serve as our laboratory, I should mention briefly these ingredients of which two have already been more fully discussed. First of all, a laboratory is useless without scientific personnel, capable of making good use of it. Professor Kishimoto is not only competent in his own right, but he has established liaison with American specialists in his field who are sufficiently interested in Unitarianism to give him technical advice. In the second place Japanese Unitarianism is structured socially and intellectually very much like our own, so that in describing the history and the convictions of the Tokyo congregation to an Ann Arbor group Professor Kishimoto seemed to be summarizing the recognizable counterpart of the history and convictions of the Ann Arbor congregation instead. But taking the broader situation as it exists in Japan, there is the fact that Japanese Unitarianism actually and concretely functions as a universalization of several religions rather than of a single all-pervasive religion, and this is the ingredient which is decisive for the purpose of our experiment.

Every Japanese person has been required by law to adhere to at least two religions. Every Japanese person had to be a Shintoist, and every Japanese person had to be also a Buddhist. Every Japanese person might also be a Confucianist, or a Christian, in addition to being a Shintoist and a Buddhist. Or the Japanese person might entertain a faith concocted from varied combinations of these. Thus it is already apparent that far from residing in an atmosphere and a culture in which every point of view falls under a single tradition, the Japanese citizen finds himself beset by the rival claims of numerous traditions.

In such a religious situation the new Unitarianism arises from the ashes of defeat, not only to overcome the skepticism and disillusionment which are widely felt in Japan toward all of the historical faiths, but also to undergird the democratization of Japan with a new set of humanitarian values. Thus Unitarianism is uniquely qualified to be the force of religious unification of the people in the new period of scientific advancement and political reorganization. Within the framework of its universalism, Unitarianism can reinterpret and preserve the dearest elements of the several faiths from which its adherents have sprung, and it can unite the people toward the fulfilment of a new, more enlightened, and more humane social order.

Thus it was that a meeting, which was modest enough in its prospects, appears in retrospect to have laid solid foundations for the unfolding of a scientific experiment, on the outcome of which one of our most cherished ideals must stand or fall. And if it stands, then I see unlimited possibilities for Unitarian extension around the world. Small wonder that we were thrilled as we experienced the awakening to these vast possibilities!

It would be misleading, however, if I should fail to mention our duty to prepare ourselves, as American Unitarians, for the requirements which adherence to a more universal religion would lay upon us, if it could be achieved. We shall need to sever the ties of nostalgia that keep us bound to our own particular tradition as we have received it from the nineteenth century. The

bulwark of our strength for the future rests in the compatibility of our faith with the intellectual requirements of a scientific philosophy. This is something which most of us have yet to acquire. Few of us have disciplined our thinking sufficiently even to recognize that there is a problem. Most of us gladly pay lip service to science, and say that we approve its methods and welcome its findings, but most of us would be embarrassed to tell what we mean by that. And when it comes to philosophy, most of us think it is enough for each one of us to develop his own. We have been quite contented to adhere to a Liberalism which is all things to all men, trustful that some kind of spiritual unity will spring forth from our diversity.

Such intellectual confusion and anarchy hardly merits the name of liberalism. Certainly it will not suffice in the days of opportunity which lie ahead. If we do indeed believe in the worth of science, above all other means to knowledge, and if we do indeed approve its findings above the visions and the speculations of mystics and dreamers, and if we want to be leaders and participants in the building of a better world, then we shall need to move forward in our convictions, our beliefs, and our prejudices from both the liberalism of yesteryear and the perplexities of our non-liberal neighbors.

Brotherhood, Yes—Even If It Hurts

JACOB J. WEINSTEIN

Behind the many platitudes, canned exhortations, coy demonstrations, Sunday-go-to-meeting friendliness and big-name glamour, there is a basic truth about Brotherhood. We may have to push aside the mountain of print and bromides to find it, as once we had to push through the veil of indifference to seek it, but the truth is there as it was that time Moses gathered the children in the vale between Ebal and Girizim, and, placing good and life on one mountain, and evil and death on the other, said: "Choose!" Yes, today it is brotherhood or bust! We must learn to link our lives together in friendly understanding or the chain link reaction will do for us all. An undivided mankind is the urgently needed antidote for the split atom. And when I say urgent, I mean very, very soon, for it is quite late. The fuse to destruction is lighted and is simmering along in spite of cold packs and icy intervals.

We can only pray that someone among our statesmen will assay the role of hero and smother that flame. But while we pray, we must take the painstaking long-term steps which will permanently free us from the threat of destruction by eliminating the need for hate from the human breast.

In this long term task, religion, it seems to me, has a distinctive role, even if it is not single or simple. It must ever remind man that the issues of life come from the heart, that only in a fundamental cleansing of the heart and renewal of spirit can salvation be found. We must, in short, warn our generation against a popular fetish of the market place—the faith that change of political systems or economic relationships can in themselves profoundly better our lives. Such changes cannot be sound or fruitful of good works unless they reflect a change in the character of the men who live under them. States and systems are only the crystallized weighted averages of the value judgments and preferences of men and women. The mere mobilization and channelling of majorities cannot, of themselves, create a new heaven or a new earth. The characteristic knowledge of our time is psychologic, and the characteristic need of our time is to help free the individual from the burden of frustration and discontent which so often manifests itself by acts of aggression against his fellow men.

Religion can help here all the more since its realistic knowledge of human nature is very much in harmony with many of the profoundest insights of depth psychology. Whether we believe in the doctrine of original sin or believe that man is born innocent and angelic with, however, a wonderful acquisitive instinct to gather sins along the way, we do not underestimate the power and the lust for evil which is in man.

We may come trailing clouds of glory from God who is our home, but we trail mud as well from the jungle mire which is also our home. We may be made in the image of God, but the image gets blurred with the patina of corruption, for the imagination of man is evil from his youth continually. As monotheists, our theology has forced us to ascribe a common source to our good and our evil. Satans, devils, Lucifers have been but temporary devices to save face for God by placing on them responsibility for certain evils. Basically, however, both religion and psychiatry agree that sin is a missing of the mark, energy gone wrong, essential drives misdirected, detoured, "snafued." It conceives of man's basic energy potential as being neutral. Quite early, however, there are two inclinations waiting to use it and convert it to their purposes. One is the good inclination, the other the evil. In our tradition they are known as *Yetzer Tov* and *Yetzer Harah*. Let us call them Toby and Harry. Now Toby is an aspiring lad, and he would lead our energies upward on the ladder of the social continuum. He would take us in our fresher hours to the first rung called *tolerance*. This is a broad and gentle plain. Here we live and let live. We may not exactly like different views and different manners, nor admit them to be as good as ours, but we allow as how everyone is entitled to his own way as long as it does not hurt us. There is just a smidgin of pride in this goodness—a smug feeling that it is really nice of us to allow that others might be as good as we. But Toby is a mellow guide and he will forgive our libido a touch or two of patronly pride. Now he is ready to take us and lead us to the second rung which bears in warm ruby letters the caption: "Sympathy." This is a two-way step. Here we learn to project ourselves into the lives of others and see ourselves as others see us. We break through the barrier of self and enter into the joys and sorrows of others as we permit the joys and sorrows of our fellows to make their distinctive marks upon our hearts. Tolerance has matured into active appreciation of difference. By grace of humility, that divine solvent, we may recognize that the different may be even better than the familiar, and we actually begin to feel the high adventure of enlarging the boundaries of the self to incorpo-

rate that which is other.

Sir Toby recognizes that the time is at hand when he can lead us to the third rung. It bears the label: "Cooperation." Sympathy flowers into deeds of mutual helpfulness. We learn to link our thoughts and energies together and discover the wonderful miracle of human fellowship that one linked to one in the larger task of human betterment results not in arithmetical patterns, but in geometric ones, for the power of human good is multiplied far beyond the separate powers of each. Here the self is sublimated into the community, and in losing truly finds itself. The fragments are gathered into the whole. We lose our island tightness and become part of the main—involved in mankind and eternal as humanity. Sir Toby has taken us about as far as he can go. He is content to leave us here until the angels take us on a higher ladder.

Sir Toby is not always the victor! Harry is an active lad, too. He has an easier route. It is downhill all the way. With a hop, skip, and a jump, he leads us down to a gray twilight zone and lets us rest on a step marked: "Intolerance." It is a narrow step made of rather hard material. Narrow as it is, it is rutted with many mole holes. All materials are impervious and impregnable. All glass used is mirror glass. The interior style is definitely provincial. The prevailing motto is: "What was good enough for father is good enough for me." The exterior style is bastille. The granite walls are well-placarded with angry signs: "Visitors forbidden, strangers beware, no trespassers allowed." There is but one watchtower for military purposes only, and the lens in the telescope is also made of mirror glass.

Harry is all dressed up in his hiking clothes. He has deeper depths to explore. In a breathtaking slide, he brings us to the sub-level marked: "Prejudice." The mental climate here is being down on what you are not up on. This is the virile stage of intolerance. Even smugness becomes cloying and the comfortable isolation of the mole hole gets depressing. To reassure oneself of one's inflated opinion of self, the citizens of "Prejudice Village" must find someone who is lower than they are. In prejudice land one pulls oneself up not by his bootstraps, but by standing on some stranger's neck. The earthheat of this lower area is conducive to activity. The prejudiced must show active hatred toward that which is not tolerated. Here bigotry and dogmatism become translated into acts of discrimination and persecution. These acts leave a corrosive deposit—a sense of guilt. Guilt joined to pride, and both yeasted by prejudice, make the bigot—the blind Samson who is even now groping for the right stance and the good hold against the pillars of the Temple.

Sir Harry is impatient. He has changed into his asbestos uniform. For he is anxious to bring the libido, conditioned by intolerance and seasoned by prejudice, into the fiery realm—the third sub-level labelled: "Mobland"—the hunting ground of the scapegoat. Here the prejudiced join forces and try to ease the pangs of conscience by exchanging rationalizations. This is but a temporary anodyne. It cannot medicine the sick hearts. Bloodletting is indicated. A vicarious atonement is needed. A lamb must be found—but the lamb must be given horns, for the innocent must be made to appear hideous. There need be no relation of guilt to punishment. Any victim will do. This is the anti-Christ, the passion in reverse—for the shedding of innocent blood does not assuage the fever of sin. Rather it whets the appetite for more bloodletting. Our generation has seen how an entire continent can be turned into hunting land for scapegoats, and how one-third of an entire people can be slaughtered in this ghoulish sport.

In many areas of the world, and in sections of our own country, there is still open hunting season for scapegoats.

We saw a little practice hunt a few months ago only a mile due west of here on Peoria Street. And this experience should remind us that we in this neighborhood, and especially the churches in this neighborhood, have a wonderful opportunity to prove that Sir Toby is our guide and not Sir Harry. So far we have given a good account of ourselves. We have eliminated a great deal of prejudice against the Jew, and the Jew and Christian white have stood up well in accepting the Negroes who have come to reside in our neighborhood. We have safely passed the test of *tolerance* so far. We have yet to prove our *sympathy* and our power to *cooperate* as fully equal fellow citizens. The University of Chicago through Professor Thelen and his integration techniques, the Council of Hyde Park and Kenwood Churches and Synagogues under the effective leadership of Leslie Pennington, the Chicago Council against Racial and Religious Discrimination, the Commission on Human Relations, are all working toward the end that this neighborhood will give convincing testimony that we can not merely tolerate differences, but actively appreciate them and incorporate them into our lives—that "brotherhood" is not merely a way of talking in February, but a way of living all the year round.

It will not be an easy demonstration. Old habits die hard. New loyalties come hard. Changes in a neighborhood cast up latent hates, as well as stimulate potential likes. Whites must overcome the unhappy impressions of unfortunate experiences with Negroes. Negroes must overcome suspicions and fears bred by a long and bitter experience with humiliation, Jim-Crow, and lynching at the hands of whites. White do-gooders will have to learn to take resentment and surliness where they expected gratitude. Negroes will have to learn to accept the awkwardness and the appearance of patronage that is bound to manifest itself in the early stages of our neighborliness. We will suffer from spiritual Charley horses because we will be using nerves and emotions we have not used before.

Regardless of defeats and disappointments, it is the special task of religion to keep alive the faith in human brotherhood. And we are well-equipped to do so, for we have a realistic view of the infinite variety of human perversity, the heartbreaking slowness and unevenness of human growth and progress; and we have as well an unyielding faith in the angelic possibilities of this forked biped called man. We religionists cannot give ourselves the luxury of disillusionment. We must be responsive to the facts, but not beaten by them. We must know how slow human progress comes, but never cease trying to speed up the process. Nor are we privileged to demand that we see appreciable results in our lifetime. The attitude of the man of faith was well expressed by Rabbi Tarphon in the *Sayings of the Fathers:* "The day is short, the work is much . . . the Master is urgent. It is not incumbent upon thee to complete the work, but neither art thou free to desist from it."

Civilization's Divided House

STANTON A. COBLENTZ

The pendulum of history has made many a wild and erratic swing, but few have been wilder or more erratic than one currently visible on an international scale. The conflict of two world systems, perilous to the point of racial catastrophe, has thrust itself before us with implications that few have analyzed or understood. By this I do not refer to the more obvious antagonism: the struggle between the democracies and the autocracies, the antithesis between Western ideals of individualism and the totalitarian concept of the state. Behind the clash of ideologies there is another and equally basic clash, which in a subtle and sinister and unguided way has been doing more to undermine civilization than all the other factors combined.

In order to make my meaning plain, let me go back into history. It is a well-known fact that, up to the time of the French Revolution, there was no such thing as a nation or national feeling in the modern sense of the term. While men did owe allegiance to national lords and sovereigns, their primary loyalties were apt to transcend political lines. Ever since the Middle Ages the claims of the Church (despite local revolts in England and elsewhere) had on the whole been paramount over the demands of kings and princes; in many lands, a man's allegiance to the Pope was a matter not to be contravened by his temporal ruler. But this international concept of loyalty, while most conspicuous with respect to religion, was by no means confined to religion; it was not regarded as treasonable, nor even as reprehensible, for men to accept paid military service in the armies of foreign potentates, nor for them to volunteer chivalrously in the furtherance of a foreign cause. Indeed, the idea of "my country" was so poorly established that high-minded persons could seriously debate which side to espouse in a conflict involving their own land. Even so late as 1792 the Duke of Brunswick, a month before he led the Germans forth to battle against the French Revolutionists, could honorably debate with himself whether he should not lead the French against the Germans. At the same time, many enlightened spirits in Germany, such as Fichte, Schiller, and Holderlin, could actually favor the defeat of their own country. And Marie Antoinette, the French Queen who with clipped wings was machinating behind the guarded doors of the Tuileries Palace, was secretly doing everything in her power to help the Austrian armies, and was even betraying French military plans to the Austrian minister—actions that would be regarded as treasonable today, and were in fact (though then suspected rather than proved) so regarded by the Revolutionary tribunal that condemned her to death. But that tribunal was a spokesman of the new nationalism, which the Revolution itself brought to birth; and therefore the important fact to remember is that, up until the dawn of the Revolution, it was not unusual for men to decide their loyalties according to ideas or ideologies, according to spiritual, religious, or philosophic principles, such as the concept of aristocracy and the "divine right of kings" as opposed to that of popular rights and individual freedom.

But now how sharply the pendulum swung! Following the overthrow of royalty and nobility; following the tumultuous acclamations for *la patrie* and the rise of the conscript armies; following the triumphs of the Revolutionary troops and the Napoleonic incursions across Europe, a distinctive new spirit of nationalism was evolved, a nationalism that stopped short at the border as before an invisible wall of steel, the nationalism of "my country, right or wrong." This nationalism, which had no thought of principles except as they were the principles of the central government, became indisputably established as the result of the wars and revolutions of the late eighteenth, the nineteenth, and the early twentieth century; it spread across most of Europe and America; it reached the Far East of China, India, and Japan; it blossomed forth in the Near East of Egypt, Iran, and the Arabic countries. Always its characteristic feature has been the exaltation of the national group, and its confinement of loyalties within the national group. And always —with the exceptions which we are to note—it has eschewed the old type of international loyalties, which passed through political boundaries as through a barricade of air, and which made class or religious or ideological sympathies supreme over political ties.

It is evident to us today, as we look back over the growth and triumph of nationalism, that it has been a not unmixed blessing: the tremendous concentration of power within the national units, combined with the prodigious pressures created by artificially stimulated national sentiments, have been among the factors making for warfare of a range and scope and frightfulness inconceivable to past generations. Nevertheless nationalism, whatever its drawbacks, has at least had the merit of being a definite and unifying system, which in the course of time might permit of the growth of wider loyalties—international loyalties that in their turn would counteract the deadly disadvantages of the present nationalism by clearing the way for an international state.

At this point, however, by one of the great ironies of history, the pendulum has made a partial backward swing. While twentieth century nationalism remains firmly in the saddle, the world has taken huge strides back toward the freer loyalties of the age before the French Revolution. And the result has been an unbalance that emphasizes and enhances the faults of both systems, and, unless checked, can only lead to chaos or world cataclysm.

Probably it was not by a coincidence that the source of the change was the second great revolution of modern times, just as it was the first great revolution that initiated the original transformation. Russia, with her adapted Marxism and her doctrine of the "class war" that overleaped national lines, was working toward a return (though only a partial return, as I shall point out) of the international conditions preceding the overthrow of the Bourbon monarchy in France. The world proletariat, the "workers of the world," was regarded by her as in a sense a unit, somewhat as the Roman Catholics of the world have been a unit in the days of the Church's supreme ascendancy. The Soviet theory was that a ditch digger or a mechanic in Belgrade or London or New York had more in common with a ditch digger or a mechanic in Moscow

than with a factory owner in his own town; the laborer's interests, according to this belief, corresponded with those of laborers everywhere, but conflicted everywhere with those of the exploiters, the capitalists. Consequently, it was logical for the workers to organize internationally against international capitalism.

And what was the result? Communism became a sort of international religion—a proselytizing religion that sent its missionaries forth to make converts to the true faith among toilers in many lands. National boundaries were disregarded wherever possible; the disciples were told that loyalty to class transcended loyalty to nation. How far this preachment was spread, and how effective its application, is to be seen not only in Communist-inspired strikes for political ends, strikes that have threatened the industrial peace and welfare of more than one nation; it is to be observed even more glaringly in the admission of Communist leaders throughout the world that, in the event of a war with Russia, they would favor the Soviet Union above their own countries. We have here a swingback to the state of mind of seventeenth and eighteenth century Europe, in which the idea of the Fatherland had not clearly developed, and in which general sympathies and doctrines might rise above national loyalties.

To a lesser degree, and as an almost inevitable reaction to the Russian religion of World Communism, an opposing creed of democracy (or, more strictly, anti-Communism, since some of its adherents are far from democratic) has spread through the Western world, and likewise has tended to pass national lines—sometimes even with the assent of national governments, as in the case of the Marshall Plan, a gigantic international project avowedly aimed against Communism. A little as when the Saracens and Crusaders faced one another across boundary lines that were more ritualistic and spiritual than geographical, the modern nations in their pursuit or defense of a creed have tended to break down the barricades of nationality.

Nevertheless, as I have remarked, the return to former conditions has been only partial. As if the present day and bygone centuries had locked arms, we have no consistent or well-defined system; we have, rather, an intermingling of two irreconcilable schemes. The internationalizing of ideals and loyalties, if logic were the order of the day, would be accompanied everywhere by a relaxing of national patriotism—only so could we return to a system approximating that which preceded the French Revolution. What, however, do we find? Not a dwindling but an intensification of nationalism! In Russia, the very nation which initiated the new drive for internationalized loyalties, we find a ferocious exaction of obedience from the individual, a dictatorial demand for fidelity not only to class but to nation. And in all the countries in the Russian orbit, no less than in those outside it, national feeling has lately been reinforced rather than weakened.

The outcome has been an impossible world situation. Either under the plan that subordinated national loyalties to general sympathies, or under the regime whereby the nation like a jealous god demanded utter devotion, it might be possible for the world somehow to exist, since it might at least follow a consistent pattern. But the present condition represents the admixture of fire and ice—of oil and water. Worse than that, it represents the condition of a body afflicted with some powerful irritant; of a man who tries to walk with a thorn in his foot, or who attempts to chew on a throbbing tooth. In other words, within the organism itself there is an impairment that interferes with the proper operation of the organism. And why this is so should be self-evident. It is a truism that if I serve the interests of the class war I may run counter to the interests of my own country, which happens to be the United States; I may seek to undermine that country not only politically but economically. But even if I were a Russian, and were the loyal slave of Russian interests, would I really advance my own nation by sowing anti-nationalistic principles abroad? Would I not actually spread dissension that would tend to disrupt the world, and that, as a consequence, would batter my own land along with all the others? Worst of all, would my methods not arouse counterblasts (as, indeed, have actually been aroused in many countries), until the whole planet was in a state of frenzy and turmoil?

With two world systems pulling in opposite directions, the possibilities are explosive. At the least, we will witness constant blows and counter-blows, constant unrest, constant peril. And more probably, when the tensions become extreme, we will observe another world eruption. For, in addition to the old war-like incitements caused by the existence of strong nationalistic states, we have the incentives to strife produced by units within the nations that work against the nations. The total effect is a little like that of a house lashed by hurricanes from without and gnawed by termites from within. Under such a double assault, no edifice could long endure. And the edifice of our civilization, if it is to survive, must relieve the strain in one direction or the other. This much is evident; and it is also clear that the first step toward this goal must be a recognition of the conflict between two world systems, the one prevailing before the French Revolution and after the Russian Revolution, and the other characteristic of all the great nations of the modern world.

Regional Americanism and Religion

JOHN MALICK

We are reporting on how it looks from here, Sidney Lanier's "Marshes of Glynn," St. Simon's Island, off Brunswick, Georgia. Nature is ample and pleasantly bearable. Human nature runs about the same. Everybody is taking it away from somebody else. There is the same romantic theory that this will give everyone all that is possible for him. One cannot get out of the jurisdiction of the price makers. The same familiar meat fellows write the same price tags here. One always is hoping to run into a place sometime where a native product, bought at the source and saving freight, would be a little cheaper, but one never does. The natives might not know about much else but they always know the maximum to charge. The housing and renting fel-

lows have just had a field day here, too. From Duluth to this point there is hardly a place to squeeze in. There are piles of building stuff along the way and miles of open space, enough to house twice the population. Houses generally are an eyesore. Man's part through country and town generally is a blot on the landscape. It is only the Creator-artist's part that keeps it from being drab. There is the same helpless feeling as in the North that there is no one that can be reached about it. What people live on is under a separate government not reached by their votes. It is absentee management quite as much out of reach in Atlanta, Chicago, New York, and Washington as if it were in Tibet.

Being in the religious business ourselves we naturally have been interested in how that goes in the South. Our own kind does not go at all. The law of supply and demand is not working. There is no demand. If there ever was it has died out or gone under cover. When religion is mentioned, one brand always is meant. Belonging to the clergy is embarrassing. One is taken to be the only kind they know. But religion is voluminously in evidence. It has been observed that this is the only section in the Western World where religion still functions so seriously. We never have seen so many signs of it along the way. Injustice is equally voluminously in evidence. The religion and the injustice have a working agreement. Neither interferes with nor affects the other. One of the forms of church work is posting notices along the roadside warning all that a final reckoning is about due. The impression is that it is thought to be quite imminent and might come before the set-to with Russia is decided.

One wonders how the South ever got this way. Liberalism had an earlier start in Virginia than in Massachusetts. At one time it seemed that the saving skepticism of the eighteenth century would go farther and faster with the Cavalier than with the Puritan. The natural barriers divided people East and West rather than North and South. The first differences, occupational, political, and religious, were between Coast people and those inland. This division ran from Maine to Georgia. The Coast group were commercial, engaged in shipping. They got the Constitution they wanted, were creditors, Hamiltonians, Congregationalists, and Episcopalians. Those inland were farmers, trappers, debtors, Jeffersonians, Baptists, and Methodists. They did not get just the Constitution they wanted. It was slavery that made the first North-South division. New England could take slavery, did take it for a time, but could not afford it.

A special kind of Americanism had to be worked out. It made the distinction that "inalienable rights" does not apply to "all men," as the documents say but only to white men. This made white supremacy the main issue. Religion and politics both had to be made over to conform. Religion did it first. Theologians and revivalists made a solid South religiously before there was a solid South politically. Presbyterian orthodoxy, mostly under Baptist and Methodist names, supplanted Jeffersonian doubt and tolerance with faith's certainty and intolerance. Religion had to confirm in conscience their relation to slaves. The South never did more than a fair job at it. They never were quite comfortable in conscience. The Greeks really were set free and did a lot of fine work on their slave base. The South never did. They always had to keep convincing themselves and others that slavery was just the thing. They worked out the "positive good" theory. This said that one of the benefits of slavery was that it gave slaves themselves economic security. With property interest in them they had to be looked after enough at least to keep them alive, or lose the whole investment. The other benefit of the "positive good" theory was that the slaves got saved by Christianity. Most likely it never would have reached them if they had been left in Africa.

The Protestant theory of it all being in one book, and all equally authoritative, was admirably adapted to their purpose. The clergy could dip down into the Bible stage when slavery was unchallenged and have a right-straight-from-God Revelation for it. They could point out to their pews that the Ten Commandments mentioned "servants" three times, and that Jehovah, who always made his dislikes known, never raised any objection. The sentence on Ham and his descendants, making them a permanent class of hewers of wood and drawers of water, was clear enough. Jesus gave at least his silent consent. St. Paul was more definite. He told the slave, Onesimus, to go right back to his master a long time before any Fugitive Slave Law said to send him back. By the 1830s and '40s this had been all worked out and in the very decades in which New England was being stirred by all the "isms." By this time the South was "ism" proof.

By 1840 the South had discovered certain virtues of its own that had to be protected from the rest of the country. There were no large cities to dominate the situation. The country conquered the city in the South as the city conquered the country in the North. Hebrew mythology made their religion and rural folkways made their morality. The necessity of survival, and the god they had at the time, both counseled reversion to primitive tribal uniformity. The people came into power with the election of Jackson and this new majority brooked no individual variation. The major "musts" of this new regional Americanism are: a special class for Negroes, dislike of city-bred people, drinkers, and non-Protestants.

Clearing out the left-over Liberalism of the eighteenth century aristocratic tradition was thorough. It made its last stand in the colleges, in a few Liberal churches and outstanding individuals. The pressure soon became too great in academic, political, and church circles. Jefferson had to conceal his religious convictions for the sake of his other Liberal interests. The Randolphs of Roanoke were drawn back into Christian orthodoxy. John C. Calhoun had supported Unitarianism but had to give it up. Horace Holley, Boston Unitarian, established one of the first intellectual centers in the West in Transylvania University at Lexington, Kentucky. He was against human depravity and for genial living. The record says that he played cards and owned a "nude figure." The church people drove him out.

Jefferson invited one Thomas Cooper to the chair of Chemistry in the University of Virginia. The opposition to his Liberal beliefs was so great that he had to decline. The University put in a course on religious instruction instead. Cooper later became President of the University of South Carolina. After fourteen years he was forced out. He was about the last of the skeptics. For all-over protection against the breed, North Carolina passed a law that said that if any student at the

University denied the being of God, or the divine authority of Scripture, or propagated principles subversive to Christianity, he should be dismissed. Unitarian churches in Augusta, Mobile, Savannah, and Richmond were closed, leaving only Louisville, Charleston, and New Orleans. By 1860 only three of the 257 Unitarian churches were in the South and only 20 of the 634 Universalist churches. Altogether it was a thorough cleaning out of nonconformity.

The long columns on the Saturday Church Page in the South are Baptist, Methodist, and Holiness, as the long columns are Congregational in New England and Lutheran in Minnesota. The Holiness churches are going strong. For justification they are said to be kind to people and to do a lot of good. At that it is a high price to pay. There are many with much less nonsense in their heads who are equally kind and do a lot of good. It is hard to get all the church names straight that have come out of the South in the last fifty years. The older groups that have always resisted change are "Primitive Baptist," "Duck River Baptist," "Associate Reform Presbyterian," and "Seventh Day Adventist." These always have stuck to Biblical thought and practices they thought necessary to salvation. Of more recent origin is the "Church of God and Saints of Christ." This is said to have for its authority a vision of one Crowdy, a Negro cook on the Santa Fe Railroad. Its center is in Portsmouth, Virginia. "Church of God in Christ," came out of Memphis in 1895 and it, too, is of Negro origin. "Church of God Holiness," was founded in Atlanta in 1914, as was "Pentecostal Fire-Baptized Holiness Church" in 1918. "Church of Christ Holiness," came out of Salem, Alabama, in 1894, and "Pentecostal Holiness," out of Anderson, South Carolina, in 1898.

The largest of these groups is "Church of God Holiness," founded in Bradley, Tennessee, in 1907. "Tomlinson Church of God," seceded from the main body. Holiness Church affairs are listed as a major business in Cleveland, Tennessee. Their buildings are pointed out with pride along with the Woolen Mills. Each is said to be the largest of its kind. Here in a half century in America these churches were founded on the very thought current among European peasants in the seventeenth century. For these churches American opportunity and 300 years of progress of the human mind came in vain. They got nothing out of either one. We do not presume to judge anything as intangible as the effect on their condition in a world after this. The effect, educationally and culturally, and the import of it for democracy, are more evident and disturbing.

The South has an extra mythology of its own. With the rest of the country it holds to the mythology of the lost race and the remedy, and to the mythology of a law operating automatically that turns individual and corporate greed, going to the limit, into the most possible for everybody. The extra mythology in the South is in the biological field. It holds that people are different in kind, really separate species, created that way, and that there is nothing you can do about it. There are pure bloods, chosen races and colors that can do things and go places almost without limit. The others not so fortunately created are fixed in their places by conditions at the back out of which they have come. This mythology stems directly from Hebrew sources originally. It was said to be confirmed in German University circles. This mythology contests successfully in the South with the more recent findings that differences in kinds of people come from different cultural surroundings rather than from the blood stream. People of about any origin or color are found to respond about equally well to changed educational surroundings.

The heavy investment in the South is in this mythology of color superiority and inferiority. Religious, economic, political, and social theories and practices conform to this mythology and are said to confirm it. As far as there is acceptance in the South of the new findings about origins and colors it has to function surreptitiously in a few higher institutions of learning where they could not miss knowing about it. There is no popular acceptance of it. The distributing media for fact and opinion are against it. The old Hebrew, and later German, mythology of fixed differences still goes.

With the rest of the country they are conditioned to the superstition that almost any religion is better than none and is a good thing for any individual, family, community, or region. One has to look very carefully for evidence that religion is a social asset in the South. When one goes into economic, political, and social conditions generally he has to reckon with religion. It is too large in the picture to be overlooked. It has definite bearing upon all that the people think and do. It must do something to them one way or another. It is difficult not to see religion as a social liability in the South, as difficult as it is below the Rio Grande, in Europe, or in India. If the New Look is to be taken on here, a new religion seems quite as prerequisite as new biology, politics, and economics.

Opinion in the South is deadly serious business. It is nothing to play around with in the spirit, "You have your opinion and I have mine and we both may be wrong about it." Most opinion about most things thus far always has been wrong. Here it is not rated as only opinion. It is rated as fact and passes for fact. The weirdest speculations are lifted by Revelation into absolute truth. This opinion has moral connotations. If it is off-line, it is off-color. "Good people" do not hold such opinions. Sidney Lanier ran into it in his time and paid his respects to it in "Remonstrance":

> Opinion, let me alone: I am not thine.
> Prim Creed, with categoric point, forbear
> To feature me my Lord by rule and line.

Opinion never did leave him alone. He listed these as opinion's work:

> Thou hand'st sweet Socrates his hemlock sour;
> Thou sav'st Barabbas in that hideous hour,
> And stabb'st the good
> Deliverer Christ; thou rack'st the souls of men;
> Thou tossest girls to lions and boys to flames;
> Thou hew'st Crusader down by Saracen;
> * * * thou dost blow the blaze
> Round Ridley, or Servetus; all thy days
> Smell scorched. * * *
> I would thou left'st me free, to live with love.
> Opinion, damned Intriguer, gray with guile,
> Let me alone.

Mariano Iberico: Peruvian Cosmic Mystic

JOHN H. HERSHEY

The need of modern man to be filled with the "sentiment of the cosmic life" is eloquently proclaimed by the Peruvian philosopher, Mariano Iberico (1892-), in his writings. For many years he has been professor of philosophy and kindred subjects at the ancient University of San Marcos in Lima, the capital. As an author, the Peruvian has written at least sixteen books. One of these which we consider here is about the sentiment of the cosmic life.*

For two main reasons, Iberico says, present-day man needs to have the cosmic sentiment. First, the universe is conceived by many today in too mechanical a fashion, whereas it is an organic whole, a living reality. We are too much influenced by the "anti-vital theory of pure mechanism." The cosmic life, according to the Peruvian, is identified with nature and is defined as "the unity of energies and forms which are given immediately to man both within himself and outside of him." Secondly, our mechanistic civilization hinders the growth of our sense of cosmic life. "Without cosmic reverence and filled, on the contrary, with the sentiment of his own self-sufficiency, man replaces the work of nature by the work of his machines." Our "natural sense of the marvelous" is destroyed. "Human existence is disconnected today from the great rhythms, the great cosmic oscillations."

The return to the sense of nature as rhythm and life does not mean, however, the romanticism of Rousseau, or the condemnation of modern scientific achievements, or the consecration of the values of nature as the only values.

The cosmic sentiment is not a simple but a complex psychic state of the mind. It is useful to think of it in three forms, but it should be noted that they are often intermingled in the person experiencing the universal life.

Contemplation of the order of nature is one of the ways in which the sentiment expresses itself. It has an intellectual basis. Through the vast variety of phenomena the order and unity of the cosmos is discerned by reason. There arises in the soul admiration for the perfect order and infinite grandeur of the universe. Many examples are given by Iberico of thinkers throughout history who have had this intellectual sentiment, including Chaldean astrology which conceived constant laws in the movements of the heavenly bodies; Psalm 103; Pythagoras' idea of the harmonies of the world; Aristotle's view of nature as matter and form; Roman Catholic philosophy; Spinoza's intellectual love of God; and German philosophies represented by Schelling, Hegel, Goethe, and Humboldt.

Another way in which the cosmic sentiment finds expression is quite different from the foregoing. It is the sentiment of "vital continuity." This is the sense of the active, germinal, undifferentiated power which pulsates in us and outside of us. Nature itself is thus felt by us in the deep subconscious realm of original and creative energies. We are one of the innumerable manifestations of the universal life. We are not in juxtaposition to nature, but are "implicated in it like the waves in the alternating movements of the ocean." The body itself is a "receptor of all the cosmic waves, a microcosm, which is not merely a reduced image of the cosmos, but the cosmos itself living on a reduced scale." "The sexual instinct which propagates and the maternal instinct which preserves and conserves are the fundamental instincts of life, and in consequence the psychological repercussions accompanying them are in intimate relation with the impersonal and creative powers of existence." The sentiment of vital continuity means that we are conscious of the living bonds between our organism and cosmic energies. In the extreme mystic experience a person may have "sentiments of fusion, identification, mystic union, exalted enthusiasm and ecstacy in which the soul is lost in the object or in which, like one hypnotized, he feels himself possessed by the imponderable soul of the whole."

The third form of the cosmic sentiment is the awareness of the visible objects around us. By this is not meant either the practical or the scientific approach to nature. It is rather the emotional participation of the human soul in the sense-perceived world. The visible universe of appearances is not, indeed, the whole of nature; it is rather the physiognomy of nature. Thus our communion with the forms of the outward world is only one of the ways in which the cosmic sentiment expresses itself. Space and light are the necessary factors in our experience of the visible cosmos. Space is the synthetic form of appearances. Light is necessary because appearances are manifestations of light in the form of color.

Thus we have seen that the cosmic sentiment is the sense of the order of nature, the feeling of vital continuity, and the awareness of the visible objects around us.

The rhythms of the universe are the subject of the second part of Iberico's beautifully written book. Rhythm is defined as being not a mere mechanical repetition, but a vital phenomenon. In our organism, for example, we experience the rhythms of breathing and the beating of the heart. "The life of the cosmos, which is rhythmic life, is found essentially in the opposition of night and day, darkness and light, summer and winter, death and rebirth, etc., extreme polar states, phases which succeed each other, like the waves of the ocean, the vital continuity never being interrupted or lost." Of the changing seasons as an important expression of cosmic rhythm, Iberico writes:

> But it is without doubt in the changing rhythm of the seasons where it is possible to experience a sensation of unity, the most intense, comprehensive, and profound of the cosmic rhythms, since in the succession of the seasons we observe, with change of climate and variation of landscape, correlated and synchronized modifications in the vital processes of all the plants and animals. In the variety of the seasons the plants without doubt present to us modifications most easily observed, but all the life of nature is renewed equally with them. The insects follow the cycle of the seasons in the process of their transformations, changing from the underground and larval life of winter to the warm, luminous, and winged life of the summer; the migratory birds, leaving the lands where winter is beginning, seek places which are warmer and abundant in insects; finally, all life, like the sea, comes and goes, we would say following the oscillations of the sun in space. Thus the rhythm of the seasons gives us, as no other cosmic rhythm, the symphonic impression of the universal life.

**El Sentimiento de la Vida Cosmica* (University of San Marcos, Lima, 1939; new ed., Editorial Losada, S.A., Buenos Aires, 1946).

Myth and Life Values

B. BAUM

Is it not understandable that one should experience some reluctance in assuming the role of a person expected to reveal a Word or a Vision? What—an epiphany without form? I, too, share the doubts and anxieties—am just one of millions sweating to reconstruct a conceptual habitation fit for man wandering in a chaos of broken structures and tattered ceremonies: the ruins of inexorable history.

Say? What shall I say? Is not the mood of most of us today in America the mood of Eliot's "Prufrock"?

And should I then presume?
And how should I begin?

* * *

Though I have seen my head (grown slightly bald) brought in upon a platter,
I am no prophet—and here's no great matter;
I have seen the moment of my greatness flicker,
And I have seen the eternal Footman hold my coat, and snicker,
And in short, I was afraid.

And would it have been worth it, after all,
After the cups, the marmalade, the tea,
Among the porcelain, among some talk of you and me,
Would it have been worth while,
To have bitten off the matter with a smile,
To have squeezed the universe into a ball
To roll it toward some overwhelming question,
To say: "I am Lazarus, come from the dead,
Come back to tell you all, I shall tell you all."

Say? I asked myself. What can be said? And what came for an answer was simply: Do not try to pronounce what ought to be seen. For how should you presume? Tell, rather, what it is you yourself have come to see in trying to understand and to give right values to the experience and aspiration of men. How is it possible to avoid thought of birth and death—death and birth, central in our physical experience and central in the symbologies or myths by which men have always sought to explain, to control, to dramatize, and often to ennoble their condition?

Let us state the truism: the human condition is rooted in the condition of nature. The rhythm of our life is keyed to the rhythm of all life in nature. But in a steel-walled, formulized, and begadgeted civilization, that fact tends to blur away. It was everywhere vividly etched in human consciousness when men were intimate with the soil, more exposed to the elements, more immediately and locally dependent upon physical nature. From such vital immediacy of man and natural phenomena developed universally the patterns of nature myth, ranging from rudimentary forms of primitive animism to complex, subtle forms of religious myth and philosophical construction.

Man, normally, craves life. Generally he has depicted death with ugly features, life in lines of beauty. Odysseus finds Hades a place of gloom and desolation. Achilles says he would rather be a servant in the upper world of life and sunshine than a monarch in the Realm of the Dead. Life-forces are personified in myths as beauteous youths and maidens: Osiris and Isis, Adonis and Aphrodite, Orpheus and Eurydice. Still part of our living language is the phrase "grim reaper," and the traditional figure of the grinning skeleton remains with us. In the Old Testament "be fruitful and multiply" is a talismanic phrase attributed to Jehovah himself. Desiring life, men have sought to control the means of ensuring it; the studies of anthropologists are filled with descriptions of rites designed to capture, encourage, increase the principle of life for men, animals, and crops. Central among the ritual practices of primitive societies are those by which contact is established between persons of proven reproductive power and the seed or the planting field.

Among the Basoga of the Lake Victoria-Nyanza region, for example, a woman who has borne twins will bring them into the field before her clan sows any seed. A ceremony follows, in which cooked grain, a sesame cake, and the seed for sowing are all placed before the twins. The assembled clansmen eat before sowing the seed in the presence of the twins. The mother of the twins always sows her seed first. Similarly, in Northern Rhodesia and elsewhere the foundations of pigeon cotes or of other structures connected with livestock are laid by women who have had twins. Just as familiar to anthropologists, on the other hand, is the practice of enjoining continence upon the people during times of planting and cultivating, in order that the crops may not be meagre or fail altogether.

A like sense of intimate coaction between man and environing nature is also seen in the elaborate and dramatic vegetation myths that seems to have prevailed in all parts of the world, such as the great myths of Isis and Osiris in Egypt, of Cybele and Attis in Phrygia, of Astarte-Aphrodite and Adonis in Syria and Greece; the myths connected with Dionysus, Demeter, and Persephone among Hellenic peoples; the great Corn-Mother of the Northern European races; the Maize-Mother of the American Indians, and the Rice-Mother of the East Indians. In such world-wide myths we have man's imaginative response to the rhythm of the seasons, the decay and rebirth of vegetation. Winter arrives. The sun's power wanes. The plants perish. It is the season of death. Men and women, food stores diminishing, look ahead anxiously, desirously, for the return of life. With joy they see the sun renew his strength, and Mother Earth, the all-nourishing, respond. With joy the spring is welcomed: the rebirth, the time of sowing, the time of planting. "Thou risest gloriously, O Thou living Aton," prayed Egyptians over 3,000 years ago.

Lord of Eternity! Thou art radiant, beautiful and strong. Thou sendest forth Thy beams, all the creatures Thou hast made leap toward Thee, and there is jubilee in every land.

Eternity is Thine emanation. Thou Thyself art alone, but there are millions of powers of life in Thee to make Thy creatures live. Buds burst into flower, the plants that grow on waste lands send up shoots at Thy rising.

The beasts frisk on their feet; the feathered fowl rise up from their nests and flap their wings with joy, and circle round in praise of the Living Aton.

Everywhere the prayer and ceremony for abundance in the new year. May famine not visit us! May the reviving rains fall to water and fructify the earth! The Southwest Amerindians beat the earth with their feet to invoke the life-giving rain. In Bengal women and girls climbed Marang Buru, Great Mountain, where they prayed and gesticulated wildly to invoke the Rain-God's favor. The Finns prayed:

Ukko, Thou, O God over us,
Thou who rulest above in the land of clouds
And guidest the cloud-lambs,
Send to us the rain from heaven,
Make the clouds drop with honey,
Let drooping corn look up
And the grain rustle with plenty.

And an ancient hymn from the Rig-Veda:

Bellow and thunder Thou, the vital germ deposit; draw well Thy water-skin unloosened downward, let heights and hollows all alike be flooded.

With the anxiety that attended the time of rebirth in nature, it seems natural that men should have associated the idea of sin and the need for purification to remove all possible obstacles to the fructifying process of nature. Thus, to make sure that all crop-blighting sin is expelled from their midst, the Toradyas of the Central Celebes offer an atoning sacrifice every year which is called "asking for rain." Frazer has described the ceremony: The people go to the river bank where sacrificial animals are taken; whereupon the leader, with one foot on a staked pig, spits betel into the air and invokes the gods. He then prays:

O gods above and gods below, perhaps we have sinned with mouth or hands or feet; perhaps our ears have heard the sin of men of another village. We have put away our sinful ears and mouths. Here are a pig, a buffalo, and a goat. In return we ask you to give us rain. If you give no rain, what shall we eat this year?

Then, invoking two spirits "whose bodily hair is in the form of rice stalks": "Saroe and Sarengge, we give you this that you may give us rain."

The great nature myths, to which I have already alluded, dramatize as well as personify the experience of death and rebirth in nature. In Greece the festival of Dionysus was a communal experience marked by passionate abandon to the erotic as a merging with the reproductive power in all nature. In Egypt the populace took part in the acting out of the death and resurrection of Osiris in effigy. One remarkable series of bas-reliefs, accompanying an account of the Osiris ceremony, represents "the dead god lying swathed as a mummy on his bier, then gradually raising himself higher and higher, until at last he has entirely quitted the bier and is seen erect between the guardian wings of the faithful Isis, who stands behind him, while a male figure holds up before his eyes the *crux ansata,* the Egyptian symbol of life." In another representation of the myth in the great temple of Isis at Philae the dead body of Osiris has grain growing from it, and an attendant priest pours water upon the stalks. Here the inscription declares that "this is the form of him whom one may not name, Osiris of the mysteries, who springs from the returning waters."

So likewise the other great fertility myths: dramatically unifying and hieratically ordering the crucial experience of the group. Although the idea of magical efficacy persists in the ritual, it nevertheless incorporates much more than a simple desire to manipulate physical processes. "Studied alive," wrote the great anthropologist Malinowski, "myth . . . is the direct expression of its subject-matter; it is not an explanation in satisfaction of a scientific interest, but a narrative resurrection of a primeval reality, told in satisfaction of deep religious wants, moral cravings, social submissions, assertions, even practical requirements." He argues that "myth fulfills in primitive culture [and in all culture, I hope to indicate] an indispensable function: it expresses, enhances, and codifies belief; it safeguards and enforces morality; it vouches for the efficiency of ritual and contains practical rules for the guidance of man. Myth," he concludes, "is thus a vital ingredient of human civilization; it is not an idle tale, but a hard-worked active force; it is not an intellectual explanation or an artistic imagery, but a pragmatic character of primitive faith and moral wisdom."

Malinowski's investigations helped make abundantly clear how societies are intricated with their patterns of myth. This means not simply that men have organized certain conceptions, desires, and acts in relation to the processes of external nature, but that myth also involves central conceptions and profound desires with respect to man himself. With the revival of vegetation men are able to sustain life; but men, too, wear out like the year, and die. Is there no resurrection for men, as for the barley and the rice? The vital sense of identity with nature observed in vegetation myth and ritual was able to carry the strong craving for immortality—that desire for persistence of the self which pervades so urgently the religious writings that we know. "From the unreal lead me to the real!" is the cry of one of the Upanishads: "From darkness lead me to light! From death lead me to immortality!" And in a prayer to Aton inscribed on the coffin of Akhnaton: "It is my desire that I may hear Thy sweet voice . . ., that my limbs may be rejuvenated with life through love of Thee." The Buddhist *Dhammapada* counsels: "Better one day of insight into the deathless state, than a hundred years of blindness to immortality." A follower of the Chinese sage, Lao-tze, writes in the 4th century B.C.: "If Meng-sun is to be transformed into something else, he will simply await the transformation which he knoweth not yet. Death is to him like the issuing from one's dwelling at dawn." And Paul: "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept. . . . The last enemy that shall be destroyed is death." And the Koran declares: "Verily, God it is who causeth the grain and the date-stone to put forth; he bringeth forth the living from the dead, and the dead from the living." Nor has the desire been put away. "And death shall have no dominion," sings the pantheistic Welshman, Dylan Thomas:

And death shall have no diminion.
Dead men naked they shall be one
With the man in the wind and the west moon;
When their bones are picked clean and the clean bones gone,
They shall have stars at elbow and foot;
Though they go mad they shall be sane,
Though they sink through the sea they shall rise again;
Though lovers be lost love shall not;
And death shall have no dominion.

As I have suggested, myths of antiquity dealing with death and rebirth in external nature become anagogic of death and rebirth for men. "And from the death and resurrection of their great god," wrote Frazer,

the Egyptians drew not only their support and sustenance in this life, but also their hope of a life eternal beyond the grave. This hope is indicated in the clearest manner by the very remarkable effigies of Osiris which have come to light in Egyptian cemeteries. Thus in the Valley of the Kings at Thebes there was found the tomb of a royal fan-bearer who lived about 1500 B.C. Among the rich contents of the tomb there was a bier on which rested a mattress of reeds covered with three layers of linen. On the upper side of the linen was painted a life-size figure of Osiris; and the interior of the figure, which was waterproof, contained a mixture of vegetable mould, barley, and a sticky fluid. The barley had sprouted and sent out shoots two or three inches long. Again, in the cemetery of Cynopolis "were numerous burials of Osiris figures. These were made of grain wrapped up in cloth and roughly shaped like an Osiris, and placed inside a bricked-up recess at the side of the tomb . . ." [They] were bandaged like mummies with patches of gilding here and there, as if in imitation of the golden mould in which the similar figures of Osiris were cast at the festival of sowing. Again, effigies of Osiris, with faces of green wax and their interior full of grain, were found buried near the necropolis of Thebes. Finally, we are told by Professor Erman that between the legs of mummies "there sometimes lies a figure of Osiris made of slime; it is filled with grains of corn, the sprouting of which is intended to signify the resurrection of the god."

"We cannot doubt," adds Frazer, "that, just as the burial of corn-stuffed images of Osiris in the earth at the festival of sowing was designed to quicken the seed, so the burial of similar images in the grave was meant to quicken the dead, in other words, to ensure their spiritual immortality."

The emergence of the symbolic ritual of the dead and resurrected God in Christianity—an emergence on a level above mere fertility magic—is, of course, something that needs no comment.

In myth, then, we see man's tendency to endow his basic needs with a kind of metaphorical order and a mystery of correspondences by which he may be assured efficacy in the fulfillment of those needs. As Malinowski points out, this does not mean that myth is a mere imaginative coloring to experience, having only a superficial relationship to reality. Even in primitive fertility magic, Frazer notes, there are factors of importance to the actual condition of a people. Speaking of the idea that chastity in the person planting seed conduces to a good crop, he says:

> The fallacy of such a belief . . . is plain enough to us; yet perhaps the self-restraint which these and like beliefs . . . have imposed on mankind, has not been without its utility in bracing and strengthening the breed. For strength of character in the race as in the individual consists mainly in the power of sacrificing the present to the future, of disregarding the immediate temptations of ephemeral pleasure for more distant and lasting sources of satisfaction. The more the power is exercised the higher and stronger becomes the character; till the height of heroism is reached in men who renounce the pleasures of life and even life itself for the sake of keeping, or winning for others, perhaps in distant ages, the blessings of freedom and truth.

Now, the character and function of the great myths of the past have a persistent appeal to the poetic and religious imagination of many persons. A number of modern writers have even lamented their passing as the loss itself of the mythopoeic spirit of man—his myth-making power. Ruefully, with T. S. Eliot, these notify us that we have been deprived of meaningful living through having scientized and secularized the primary areas of human experience: religion, love, art, and all the community-binding values. They look upon Western civilization as a wasteland strewn with the rubble of once life-nourishing myths: token of a lost vitality that used to enable man to poetize life to the level of religious significance. "Son of man," laments Eliot,

> . . . you know only
> A heap of broken images, where the sun beats,
> And the dead tree gives no shelter, the cricket no relief,
> And the dry stone no sound of water.

"We are the hollow men," he mourns,

> We are the stuffed men,
> Leaning together
> Headpiece filled with straw. Alas!
> Our dried voices, when
> We whisper together
> Are quiet and meaningless
> As wind and dry grass
> Or rats' feet over broken glass
> In our dry cellar.
>
> Shape without form, shade without color,
> Paralyzed force, gesture without motion . . .

"Look and see," wrote John Crowe Ransom, spokesman for the erstwhile Nashville Circle, in his book *God Without Thunder*—"look and see how roundly the world has of late been disabused of the most and the best of its myths—and as a consequence been stricken with an unheard-of poverty of mind and unhappiness of life." Willa Cather argued through one of her characters:

> It's the laboratory, not the lamb of God, that taketh away the sins of the world. You'll agree there is not much thrill about a physiological sin. We were better off when even the prosaic matter of taking nourishment could have the magnificence of a sin. I don't think you help people by making their conduct of no importance—you impoverish them. As long as every man and woman who crowded into the cathedrals on Easter Sunday was a principal in a gorgeous drama with God, glittering angels on one side and the shadows of evil coming and going on the other, life was a rich thing. . . And that's what makes men happy, believing in the mystery and importance of their own little individual lives. It makes us happy to surround our creature needs and bodily instincts with as much pomp and circumstance as possible. Art and religion . . . have given man the only happiness he has ever had.

There are others, like James Branch Cabell, who urge us to a renewed grace by illusion. The Spanish philosopher, Miguel de Unamuno, fervently counsels in his work, *The Tragic Sense of Life,* that we deliberately revive in us the spirit of Don Quixote, and thus recapture a rare and precious glory that has gone out of life and left it drab, colorless, meaningless. "All men desire to be saved," he writes, "but he above all deserves immortality who desires it passionately and even in the face of reason." And that is the sad tenor of Thomas Wolfe's world-view, expressed in the preface to an early play: "My play tries to express my passionate belief in all myth, in the necessity of defending and living not for truth—but for divine falsehood."

Similar expressions of nostalgia for a myth-borne life, or compulsion to believe, can be multiplied indefinitely in our age, and understandably, in the presence of destroyed landmarks of faith, the blurred features of history, the chaos of dislocated values and broken hopes. But I question the simple preconception that underlies the sometimes beautiful phrases of the advocates of a refurbished mythos. They seek not a resurrection but a regression. They look for a return where there is no return. And with their inevitable frustration comes a nihilistic drive. Thus Eliot, Willa Cather, William Faulkner, Louis-Ferdinand Céline, Robinson Jeffers, Henry Miller, and a score of other prominent writers of our century who, seeing no hope for the revitalization of their concept of traditional myth, respond by rejecting their world, or—if more violently disposed—by yielding to feverish expression of a death-wish.

They are the frail, the broken spirits. Mr. T. S. Eliot, I suspect, would be out of place and quite incommoded among the Corybantes dancing for the Great Fertility Goddess, or at the foot of a condemned man's cross on Golgotha. It seems to me that the wastelander's fallacy stems from his mistaking the *forms*—the seedless husks—of myth for the life of myth.

And what, then, is the living myth? It is of the very fabric of man's consciousness. Myth is the shape of himself, and he is plastic. Myth can be creative and it can be destructive. Myth is the indivisible union of human understanding and desire: the juncture of mind and will. Perhaps in some ages it requires more largeness of heart and strength of purpose than in others to yoke mind and will to life-yielding myth. But normatively, man desires life; he tries to guide his destiny to more abundant life. His comprehension of the means may vary from magic formula to scientific method, but his desire, when whole, is for life. This I see as the primary constant in the seed of life-yielding myth, whatever transformations may be effected in history. As for the death-dealing myth—the murdering myth—it is the challenge to the life-bearing. How prove a blade?

What do they mean to you, the unknown men and women, hundreds of thousands, who gave themselves and are still giving themselves in the struggle against the nihilistic myth of Fascism?

André Malraux (despite a certain confusion, increased more recently) has expressed in his novel, *Man's Fate,* an awareness that the mythic implications of high tragedy are a living reality in the crucial conflict of our age. His narrative is therefore based on a great myth: that the dignity of man consists essentially in his struggle against his own limitations—against victimization and humiliation by forces of his environment, as well as defects in his own nature. Even though Malraux' Chinese revolutionaries are defeated at the time, they have achieved dignity and worth. Were they to have acquiesced in servitude—were they to have accepted the rôle of economic and intellectual slaves—they would have lost their true worth as men. Moreover, by self-sacrifice they have given the highest affirmation of the moral being of man. Such tragedy is triumph. And Malraux believed that the struggle is unending. He saw the class struggle as one phase in the universal and eternal struggle of humanity. The mythos of his protagonist, Kyo, is defined in the statement, ". . . all that men are willing to die for, beyond self-interest, tends more or less obscurely to justify that fate by giving it a foundation in dignity." And to that is added later the words of Kyo's widow: "There is no dignity that is not founded on suffering."

Similarly, Ignazio Silone's novel, *Bread and Wine,* is instinct with the myth of fulfillment through self-sacrifice. And here in the struggle against Italian Fascism, Silone points to the mythos of Christianity as his archetype. "I do not believe," explains Pietro Spina (Silone's spokesman),

> there is any other way of saving one's soul today. He is saved who overcomes his individual egoism, family egoism, caste egoism, does not shut himself in a cloister or build himself an ivory tower, or make a cleavage between his way of acting and his way of thinking. He is saved who frees his own spirit from the idea of resignation to the existing disorder. Spiritual life has always meant a capacity for dedication and self-sacrifice. In a society like ours a spiritual life can only be a revolutionary life.

And at another point in the narrative Spina, having read to the peasants some tales of early Christian martyrdom, muses:

> The story was always different, but always the same. There was a time of profound crisis; a dictatorship with a deified leader; a decaying old church, living on alms; an army of mercenaries who guaranteed the peaceful digestion of the rich; a population of slaves; incessant preparation of new wars of rapine to maintain the dictatorship's prestige. Meanwhile mysterious travelers arrived from abroad. They whispered of prodigious successes in the East. They announced the good tidings: liberation was at hand! The poor, the hungry, and the desperate met in cellars and secret places to hear them speak. The news spread. . . Police raided clandestine meetings. Prisoners were tortured and handed over to a special tribunal. They faced execution with a smile on their lips. The young were thrown to the wild beasts, the old were poisoned. Those that survived kept faith with the dead, to whom they devoted a secret cult. . .
>
> Times changed, ways of dressing and eating changed, ways of working changed, languages changed, but at heart it was the same old story—the story of man.

This is the seed of the old mythos in its eternal blood-hued flowering: the mythos of man as tragic protagonist. He is thus conceived after the archetypal gods who die, like Osiris, or Dionysus, or Jesus, that the people may be renewed. In the tragic myth, central to human life, the way of death is made the way to rebirth by some mysterious and ineffable process. Today the myth seems thornier to the flesh, for in its modern growth it demands of the faithful that they prove themselves capable of transcending—yes, sacrificing—private appetite and private ambition to release life to other men, and without (for many) the assurance of personal immortality to compensate for the personal sacrifice. Only the proving of intrinsic worth: the affirmation of the dignity of man by one's own willingness to suffer. It is without levity that I say, unless a large number of us are so willing, our own nation may well fall to the McCarthys and the Rankins. But, of course, even so, it is my belief that it would not end there. My faith persists in man's power to wrestle against what is dark within himself and his fellows. Such a myth as that epitomized in Silone's hero promises a resurrection of society out of the ashes of two World Wars.

We are asked to transcend ourselves. That is the heart of the myth for our time. An echo of the words spoken in Palestine: "Lose thyself in order to find thyself." But, Unamuno and others have asked, what is the value of my life on earth if I can not look forward to an eternal extension of my own personality? About some mysteries I do not presume (among them Einstein's generalized field theory). But what I do feel I know is that LIFE—life, that ineluctable desire of all creation—life, is the beginning of all values: the values of our experiences; the blossoming of the cherry tree in the spring; the moral stature we envisage for man; our delight in the delight of children and in their need for our affection; the gift of compassion which is itself indivisible and immortal; all our aspirations and particularly those that are beyond certitude; our insistence upon a moral interpretation of the cosmos despite the obscurity through which we grope.

I see man's participation in the drama of good and evil as something that gives him nobility—if a sombre nobility. It also seems that in losing the easy assurance of supernatural rewards, the promises of older myths, man actually achieves a starker sublimity: small, solitary protagonist dropped amid the vast hurtling of worlds within worlds—a lonely being who for values that transcend himself even as they are spun out of himself, and for the sake of their own beauty and worth, creates his rôle in a solemn drama to which he is committed by some mysterious logic or magnificent caprice. That is, I suppose, no comforting, warm-tea kind of a myth. But it is a myth that has a certain grandeur. And, in any case, it is perforce the mythic atmosphere to which history has brought large numbers of us.

I speak here only for myself, and in my less depressed moments: It is then that I see the great myth of man in our time—man heroically challenged to create his own destiny, and precisely thereby challenged to prove his intrinsic worth. I speak for myself: The despair of those sitting disconsolately at Finnegan's Wake is a craven despair, the despair of the weak and the timid. I do not believe that man will exhaust himself, although individuals may. Involved in the very search for an understanding of what we are and what we signify is a great myth. I do not mean merely the analytical efforts of scientists, but the efforts of the *whole* man to comprehend as completely as possible the nature and destiny of his kind. To me, this is a voyage of discovery. Mankind lives the myth of the Eternal Wan-

derer who is lost only to find his way in the light of a fuller comprehension. Individuals die and systems die, along with the worn-out bodies of myths; but each of us is resurrected in man individuated to a more flexible, living, functional myth. It is a process of discovery. It is the eternal voyage.

I have faith that most men will always feel that the effort to find themselves is their highest good. And it is my faith that most men will always find themselves poetically valid, not merely tangible and operable scientifically, but *poetically* valid. I believe that history itself is nothing more than the wrack-line of the sea-of-man eternally moving to recover life from death, and in so doing to vindicate the values of life.

The Study Table

Books You Should Read

THE WAY TO GOD. *By Maxwell Silver. New York: Philosophical Library. 303 pp. $3.00.*

GOD AND SCIENCE. *By J. W. Doorly. London: Frederick Muller, Ltd. 227 pp. 10s. 6d. Net.*

THE PHILOSOPHY OF EXISTENCE. *By Gabriel Marcel. New York: Philosophical Library. 96 pp. $2.75.*

FROM DAYS OF OLD. *Edited by Wolf Gottlieb. New York: Bloch Publishing Company. 114 pp. $2.50.*

THE FAITH OF A SCHOLAR. *By David F. Swenson, Philadelphia: Westminster Press. 159 pp. $2.50.*

VOICES OF LIBERALISM. *Second Series. By Albert Einstein, G. D. Stoddard, and others. Boston: Beacon Press. 273 pp. $2.50.*

MATTHEW ARNOLD. *By Edward K. Brown. Chicago: University of Chicago Press. 224 pp. $3.00.*

THE IMITATION OF CHRIST. *By Thomas à Kempis. Translated by Edgar Daplyn. New York: Sheed and Ward. 184 pp. $2.00.*

EMPEROR FREDERICK II. *By David G. Einstein. New York: Philosophical Library. 427 pp. $2.75.*

These books belong together since they present certain aspects of the insatiable quest of man for knowledge. One hundred years ago the Victorian Period was torn by strife between the new science and the humanities. The problem still is with us. Many persons yet feel insecure when evolution is mentioned. Doorly and Silver write to solve the problems of the perplexed religionist. They have done well. Matthew Arnold, the battling prophet of the last century, would have applauded both these men. Professor Brown has done an excellent exposition of Arnold's endeavors. The various writers represented in *Voices of Liberalism,* all authoritative in the field of religion and philosophy, have presented the varied aspects of religious thought both in the United States and abroad. The well-written chapter, "Time for Liberal Action," by Curtis W. Reese, is alone worth the cost of this book. *From Days of Old* gives a fascinating translation of selections from the Talmud and Midrash. This would make an excellent book to use in classes in Hebrew. It is the best book of its kind on the market. Every word is translated into perfect English for those whose Hebrew is shaky. David Swenson's *Faith of a Scholar* tells the influence of Kierkegaard on one of America's greatest teachers. One of the most pleasant memories of this reviewer is a meeting with Dr. Swenson and a discussion with him about the great Danish leader. Everybody wants to know more about Kierkegaard. Here is the perfect opportunity. Sartre and the philosophy of existentialism grew out of the philosophical seeds sown by Kierkegaard and his disciples. Marcel, a French writer, explains all this and tells what this strange new philosophy is. All these books find a summary in that great old classic, *The Imitation of Christ,* by the fifteenth century spiritual-genius, Thomas à Kempis. Many are the translations of this important work, but Edgar Daplyn has at last produced a translation that is wholly of the twentieth century. For some years this reviewer has been collecting translations of this famous work. Many translations omit certain passages and tone down others. Daplyn's translation has been made from the manuscript completed by Thomas à Kempis in 1441 and it is complete. Take this book with you on vacation and find the secret of the Medieval mind. And while you are exploring the Medieval times, turn to David Einstein's *Frederick II,* the so-called "last of the Holy Roman Emperors." Read the struggle between Church and State and realize that the problems of today have been ever with us. Truly there is nothing new under the sun.

C. A. HAWLEY.

Cosmic Conditioning

NEW FRONTIERS OF PSYCHOLOGY. *By Nicholas DeVore. New York: Philosophical Library. $3.00.*

Harry Overstreet emphasizes that the characteristic knowledge of our era is psychological knowledge. By the same token we live in an age of psychological speculation. Just exactly where the speculation ends and the knowledge begins is very often indistinct. Because this dividing line is still so intangible, it continues to be a source of amazement to many how widely disparate approaches to psychological problems are able to present impressive documentation of their respective "works."

Mr. DeVore has worked out what he considers to be a "unique" approach to the dilemmas of body-mind, memory, instincts, personality and emotional conditioning. I must admit that to me, at least, it is "unique." Mr. DeVore is a devotee of cosmic conditioning, which he premises and expounds as a psychological system. Offhand it might sound as if this book is a mere sophisticated rehash of symbolic and kabbalistic devices. To the author's credit the volume gives every evidence of a careful acquaintance with physics, psychology, psychiatry, physiology, endocrinology, and allied fields. Mr. DeVore's enormous claims for what cosmic conditioning will actually explain are more than difficult to accept. But the book is provocative and even entertaining.

Whether you accept the theory of cosmic conditioning or not (and who in these uncertain days dares scorn any thoughtful psychological system), Dr. DeVore says much to command the respect of all who are concerned with that great human right—The Pursuit of Happiness.

JACK MENDELSOHN, JR.

Western Unitarian Conference

RANDALL S. HILTON, Executive Secretary
700 Oakwood Boulevard, Chicago 15, Illinois

GENEVA

The advanced registration for the Geneva Unitarian Conference has already reached two hundred and thirty-three. With an all-star faculty and a surprise speaker of exceptional ability and fame, the Conference promises to be one of the most interesting in history. One should not miss this week, August 20 to 27, if arrangements can possibly be made to attend. The Registrar, Mrs. Bernard Heinrich, the Program Director, Rev. Jack Mendelsohn, and the Administrative Dean, Mr. Hilton, spent a day at College Camp recently making final arrangements for accommodations and activities. Along with the other beautiful attractions of Lake Geneva and College Camp, it can be stated that the food is exceptionally good. If you have not already done so, send your registration ($5) to Esther L. Heinrich, 629 So. Grove Ave., Oak Park, Illinois.

HOME SERVICE

Since the resignation of John Findly as Director of Home Service for the Unitarian Service Committee that position has been unfilled. On September first Mrs. Dudley Moore, formerly Director of Education at the Detroit Unitarian Church, becomes the new Director of Home Service Projects. Even though Mrs. Moore does not officially become a member of the Service Committee staff until September she has been doing many things for them this summer. She visited Chicago early in July to investigate a possible project in that city. During the course of the summer she will visit all of the work-camps that are operating this year.

The Service Committee is planning to expand its Home Service projects. It is also considering the possibility of establishing the Home Service office in Chicago.

CHICAGO U.S.C.

Late in June a few interested persons met at Abraham Lincoln Centre for the purpose of exploring the possibility of setting up a Chicago Area Unitarian Service Committee. The meeting was called by Mrs. Randall S. Hilton and was attended by representatives from the three existing chapters: First Church, North Shore, Abraham Lincoln Centre; and the Free Religious Fellowship. The group appointed a steering and organizing committee. The members of the committee are: Miss Ruth Coleman, Chairman; Mrs. Randall Hilton, Miss Katherine Wimmer, Dr. Alonzo Grace, Mrs. Wendell Hance, and Mrs. Ralph Hicks. Several meetings of the committee have been held. A financial drive has been planned for the Fall and a list of sponsors is being secured.

SERVICE COMMITTEE INSTITUTE

Invitations will be going out soon to the various chairmen of the local chapters of the Unitarian Service Committee to attend an institute to be held at Meadville Theological School in Chicago on September 16, 1950. It is being jointly sponsored by the Minnesota Chapter and the Chicago Area group. Mrs. Dudley Moore, Home Projects Director for the Service Committee, will be present. The purpose of the institute will be to hear reports from Mrs. Moore and from representatives of the overseas missions, to discuss possible Home Service projects, and to stimulate the expansion of the number and activities of local chapters.

HAMMOND TO GROSSE POINTE

Rev. William D. Hammond, for the past four years minister of the People's Liberal Church in Chicago, has resigned to accept the pulpit of the Unitarian Church in Grosse Pointe, Michigan. He will begin his work there on September first. For the past eleven years the minister at Grosse Pointe has been Rev. Merrill O. Bates. Mr. Bates has resigned to go into business. Prior to his becoming minister at the People's Liberal Church, Mr. Hammond spent several years with the American Ethical Union at the Societies in New York, St. Louis, and Chicago.

MARY CLEARY ORDAINED

Mrs. Mary L. Gribben Cleary was ordained to the Unitarian ministry on July 23, 1950, by the Free Religious Fellowship of Chicago. Participating in the service were Rev. John G. MacKinnon, Minister of the Unitarian Church in Wilmington, Delaware; Rev. Lewis McGee, Minister of the Free Religious Fellowship; and Rev. Randall S. Hilton, Secretary of the Western Unitarian Conference. Mr. MacKinnon gave the sermon. Mrs. Cleary was graduated from Meadville Theological School in June. She came to the school from Richmond, Virginia, where she was a member of the Unitarian Church while Mr. MacKinnon was its minister. In Chicago she is a member of the Free Religious Fellowship. At the present time she is employed as Assistant Minister of the First Universalist Church of Chicago.

GENEVA FACULTY

Elsewhere in this issue of UNITY (under "Field") the program of the Lake Geneva Summer Assembly is listed. A *Who's Who* on the faculty and staff follows:

JAMES LUTHER ADAMS — Professor in the faculty of the Federated Theological Faculty of the University of Chicago and the Meadville Theological School; former Unitarian Minister, and an authority in the field of Social Ethics.

MAX D. GAEBLER—Minister of the Unitarian Church of Davenport, Iowa; former student minister at Cambridge, Massachusetts, and an officer of the American Unitarian Youth.

ARON GILMARTIN—Minister of the Unitarian Society of Fort Wayne, Indiana, and an officer of the Unitarian Fellowship for Social Justice.

MALCOLM KNOWLES—Executive Secretary of the Central Y.M.C.A. of Chicago; special lecturer at the University of Chicago and Northwestern University.

ERNEST KUEBLER — Executive Vice-President of the American Unitarian Association; Director of the Division of Education, and Acting Director of the

Division of the Churches of the American Unitarian Association; former Dean of the Lake Geneva Summer Assembly.

MRS. B. A. McCLELLAN—Member of the First Unitarian Society of Minneapolis, Minnesota; former chairman of the Religious Education Committee, and teacher; a member of the Board of the Western Unitarian Conference.

MRS. JACK MENDELSOHN, JR.—Wife of the minister of the Unitarian Church in Rockford, Illinois; curriculum chairman, teacher, and author of courses for the Rockford Church School.

JACOB TRAPP — Minister of the Community Church (Unitarian), Summit, New Jersey; former minister at Denver, Colorado; scholar, poet, and author of worship materials.

ARNOLD WESTWOOD—Minister of the Unitarian Church in Urbana, Illinois; formerly held national offices in the American Unitarian Youth.

NANCY JACK—Chairman, Geneva Youth Planning Council; member Unitarian Church of Kansas City, Missouri.

GENEVA STAFF

HOWARD B. HAUZE—Lawyer, member of the Board of the First Unitarian Church, Chicago; member, 1949-1950 Western Conference Appeal Committee. (Public Relations.)

MRS. BERNARD HEINRICH—Wife of a fiscal officer of the Admiral Corporation; school teacher, and Secretary of the Third Unitarian Church of Chicago. (Registrar.)

FRITZ SCHAEFER—Manufacturer; member All Souls Unitarian Church, Indianapolis, Indiana. (Treasurer.)

MRS. CARL A. SCHAAD—Office Secretary of the Western Unitarian Conference; treasurer of the Chicago Women's Housing Committee; member First Unitarian Church, Chicago. (Office and Bookstore Manager.)

MRS. KENNETH CASSON—Member of the Unitarian Church in Rockford, Illinois; advisor to youth groups. (Recreation.)

PAULINE DALY—Member of the First Unitarian Church, Chicago, and Church School teacher. (Recreation.)

JEAN CASSON—Student at the University of Illinois; leader in Channing Club at Urbana Unitarian Church; member Unitarian Church in Rockford, Illinois. (Camp Publications.)

MICHAEL SHOUP—Student at Grinnell College, Grinnell, Iowa; member, Geneva Youth Planning Committee; member of Third Unitarian Church, Chicago. (Assistant Registrar.)

ARNOLD WESTWOOD—See above. (Director A.U.Y.)

JACK MENDELSOHN, JR.—Minister of the Unitarian Church in Rockford, Illinois; former director A.U.Y., Geneva Conference. (Program Director.)

RANDALL S. HILTON—Executive Secretary of the Western Unitarian Conference, and Regional Director for the American Unitarian Association. (Administrative Dean.)

CHILDREN'S PROGRAM

The College Camp Nursery and Kindergarten will be available in the mornings for children three to six. A program for children seven to ten is being planned by PHILIP SCHUG, minister of the Unitarian Church in Lincoln, Nebraska. A Junior High camp is being set up by MR. and MRS. OSCAR QUIMBY, of the First Unitarian Church in Cincinnati, Ohio. Mr. Quimby is an industrial chemist and a nature counsellor.

UNITED APPEAL

The 1949-1950 United Unitarian Appeal campaign had a goal of $275,000. The amount actually raised from all sources was $188,109.47. This has resulted in serious curtailment in the programs of such organizations as the General Alliance, the American Unitarian Youth, and the Unitarian Service Pension Society. It further has forced other participating organizations, such as the American Unitarian Association, the Western Unitarian Conference, and the other regional areas, to operate on minimum budgets.

It has been demonstrated that in those churches where the minister and the people know the story of what the Unitarian organizations are doing, they give generously. This next year every effort is to be made to make the Appeal a grass roots movement and to see that every church knows the facts and the possibilities. The goal for the churches this year is $210,000.

During the 1949-1950 campaign the Western Unitarian Conference raised $28,197.43. This is $1,447.06 less than was raised the year before in the Conference. The Unitarian Service Committee was not in the United Appeal this year. During the past year the Service Committee credited to Western Conference churches $14,887.04. This means that actually $43,-084.47 was raised in the Conference for other than local Unitarian purposes. There is every reason to believe that we can surpass this figure. A 50 percent increase for both the Appeal and the Service Committee should be attainable during 1950-1951.

Honor Roll—These churches made or exceeded their suggested or accepted shares: Illinois—Bloomington, Chicago, Beverly, Free Religious Fellowship, Third Church, Geneseo, Geneva, Rockford, Shelbyville; Indiana—Fort Wayne, Hobart, Indianapolis; Iowa—Cedar Rapids, Davenport; Kentucky—Louisville-Clifton; Michigan—Jackson, Kalamazoo; Minnesota—Angora, Duluth, Hanska, Minneapolis, St. Paul, Underwood, Virginia; Missouri—St. Louis; Ohio—Dayton, Toledo.

Special Mention—These churches increased their contributions over last year: Denver and Fort Collins, Colorado; Quincy and Urbana, Illinois; Des Moines, Iowa; Flint, Michigan; Kansas City, Missouri; St. John's, Cincinnati, Ohio; Milwaukee, Wisconsin.

PLANNING COMMISSION

The Planning Commission established by special resolution at the Annual Meeting of the Conference has been appointed. The members are: J. Bryan Allin, Chicago, Chairman; Mrs. George Pieksen, St. Louis; Arthur Foote, St. Paul; Aron Gilmartin, Ft. Wayne; and Arnold Westwood, Urbana. Communications should be sent to the Chairman: J. Bryan Allin, 6130 Greenwood Ave., Chicago 37.